ROUGH DRAFT

M1765 Group IV Friday, Jan. 30, 1970 Nishimura Westtown

CAPS Part I

CAPS Mr. Nyland: Sometimes I don't know where to begin and sometimes of course I don't know where to stop. When one talks about Work, about life, you can start at each corner of the world, and you can always come to the center.) I'm going away for a week, and I've asked myself today very much, (what for?) What do I really think that can be accomplished? Aside from the fact of course that one sees a few people and they say it's nice to see me and I say it's nice to see them.

> - means paragraph

And so I arrive, I hope, tomorrow in Seattle in time for a meeting from Seattle for people from Vancouver, from Portland, from Eugene, and also several ~~that~~ who ~~have~~ will come up from San Francisco, making a two-day trip, and of course having to go back again. Two days or the equivalent of that time. After I leave then, on Wednesday so that they again can be back in San Francisco maybe in time for the meeting on Wednesday evening.

And what for? What do they come for? It is not for me, that I know. And only I am a little bit of a newcomer and I bring certain things probably from a little different angle or renewing things we have started, ~~and~~ of which they have to be reminded. But, never mind what I bring. Is that what counts really, what they want? And I ask that same question here. Because we've had meetings and we've had talks about a variety of different kind of subjects, and there have been different people coming faithfully. And they're here, they think. Where does it reach them? What do they do with it? How much is left? And what do I expect? To be honest I don't expect anything. Because I cannot. If I do, I'm quite certain that at certain times I would be disappointed. I have a hard time now, even when I say I don't expect anything. And that what I perhaps expect is not so much an interest in Work. Because I think that after a few times when you know what is really required, and it is

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taken in, it will settle. It may be that you cannot do much about it at that time. I think that people will not forget and that after some years maybe they will remember about someone telling them that the only possibility of understanding their life is in the direction of objectivity. And of course I hope then that at such a time the experiences they have had will bear out that whichever way they follow in any kind of a subjective manner, whatever they do in their outer life so-called, their ordinary superficial life on Earth, that the depth was not always reached but maybe at certain times that then during such a period they will remember that we did talk about depth- depth of emotional state, possibility of escape, the fact of being enslaved, a wish for freedom, a real development of a man. Not to be what Mother Nature wants him to be, but to be what God wants him to be, or what he himself in himself wants himself to become. And that of course is like a hope about which I have no control and I don't wish control. I don't want anything of that kind. I want simply to tell every once in a while a few things which concern me and have concerned me in my life and which have proven to me to be of value, and all I want to do is to tell about it, so that then you can take, if you wish. There is no desire for me even to persuade you. I'm not holding out anything as a lesson that you ought to learn. It is like a book, and I don't tell you to open it. But the fact that it is a book, and perhaps having a little curiosity may at times make you make an attempt to open it. Or if you start to read, that then something strikes you that we have already talked about and then striking that same kind of a note might start in you something. Again I say, that's my hope. No control. No definite wish, no wish even. How will I say it now without being dishonest? No wish for you to grow. And I hope you understand that. What can I really wish for, then only that I am in the right

kind of a state so that I can tell what is concerning me. And I having a life like all of us, that in that kind of a life it had a value for me. And that's all I want to tell you. And then I lose track of you. I have to be loose from you, because that's the only way I can look at you objectively. You see that is the desire for Inner Life. But I have to go through a great many things that still belong to outer life. And in outer life I become attached because it is extremely difficult for me as a human being [illegible] on Earth not to be a human being. And that is why the difficulties always will arise. Because that what one wants to say objectively comes out every once in a while subjectively. It is not that it is spoiled. There is a certain language that is needed for the ability to translate objectivity into subjective statements. That is a great difficulty to find that kind of a language. Because it should be used then or it should be put in such words about which there cannot be any question. Because if one wants to talk to many people, one can approach it from different angles. But what one always has to come back with and what one has to get stuck in is Work. All such roads of subjectivity lead to Rome when one has objectivity in mind, and considers Rome the holy city. I want to talk about such things. I want to talk about your ordinary behavior in ordinary life. I want to tell a little bit more about what I think, how deep you live and that many times I wished you could really live a little bit more, deeper, away a little bit from the surface. But I may blame, and being brought up in different surroundings myself, I have probably no right even to judge. And still it occurs to me that so many experiences of ordinary life pass you by and that you have no eyes and that what you could experience you don't experience. And even if you do a little bit, it doesn't go deep enough, and it doesn't stay long enough. I call it in general of course seriousness. Not taking

in things, but be flippant, and also having a desire to remain flippant. And I don't mean by that, again and again, that you should have the Bible under your arm, under one arm and All and Everything (CAPS) under the other and that at the street corner you stand and you open the book and read. I only mean that that what is given to you as Life and what you experience you have to consider really much more than you do. But also you have to consider it in the right way. You have to place it against what is your ordinary life. And your ordinary life has to become much more spotted with moments of inquiring within yourself. More and more to try to place yourself in ordinary life.

Caps & underline

I talked about an octave of phenomena. I talked about the beginning and the end. And for a long time considering the octave. And to try to find where would be the proper place to make out of an octave the Law of Three. Which of course would mean that one takes then all phenomena together and being then united in one, one can divide them into three parts again. But then it is taking place at a higher level. And it is the search for that particular place of man in between the beginning and the end, so that the accent of his life should be when he is on Earth. And that the understanding of that kind of an octave is simply a description of the duration of one's life on Earth. And that simply then at a certain point I have to take a position myself, which becomes a standpoint based on principles which I have acquired as long as I have lived up to that point and which then I wish to use for the future. When I stand on the past, as we say it, I look back constantly of what the past has been and I see that whatever the past is and has made me what I am, that I have to pay for that. Because that is the way it has gone, you might say, mechanically. That Mother Nature at my birth simply endowed me with a few things and that I went into this world furnished by all kind of influences which were not my own. And I remained completely taken in certain things at certain times a little bit difficult and at certain times thinking that it was my own but I was driven many times by cir-

cumstances, and I call them unconscious states of myself. And that that what I have acquired during an unconscious state really I cannot call that it is my own because it has come from so many different sources, for which of course I am grateful, but they are not as yet in my possession until I've paid for them. At the point where the payment can stop and where the investment begins, that is what I call the beginning of a real life of objectivity or consciousness, and what before happened was a life of unconsciousness which I still want to call mechanical. The possession starts when I really Work, not when things have been given to me and I automatically reacted. But they start to become my own when I act, when certain things in me take place which come to a conclusion of myself. And I call that activity the beginning of Work on myself, and also I say that is my investment. And from then on whatever I acquire as knowledge becomes my own, my property. The investment then I hope that will yield profit for me in the end, and the profit will be my freedom. So I go through two stages. When I pay Mother Nature I buy myself free from the bondage of Earth. When I finally pay with my life for that what I have acquired during my life I then pay my conscious, emotional and intellectual behavior forms which I have acquired during a period of working on myself. That is, I utilize the manifestations of my body even when they have been fed by a conscious and a Conscience, even when they were the expression of my will, I pay and I receive the profit in the form of a new body which has been prepared for me. That is why the emphasis is so needed for ordinary life. Because now it is a question, where is that place that I can find from where I will start. The emphasis in that, as I've said many times, is the doing. When I take away the thoughts and the feeling but I want to continue in the activity of behavior form and make myself dynamically able to do certain things and the greatest simplicity of my doing is that

my mind functions only in the acceptance of that what is being done. Not how it is done. Not why it is done. Only the fact that it is done. Because that place gives me the third point which I need in order to take the Law of Seven and convert it into the Law of Three. When that place has been found in my life, then other things will be added to that. But the central point remains always the doing. And it is then as if that particular spot which I now identify with FA on the octave scale is then proceeding in a certain direction towards the end. And the closer it will come to the end of my life, that what is doing will go through the different stages of Sol-La-Si by which in my ordinary octave I mean my intellect, my emotional states, and sex. The progress of Work will affect in my ordinary life all three of such organs. It will not always be simultaneous. And it will not always be understood correctly. And sometimes it will be a little different that maybe at one point it seems as if the other has been forgotten. But that what is intellect and feeling and sex is a triangle, and it doesn't matter in a dynamic way where the triangle is entered. Because in each turn, each point of the triangle will be met and although it may at certain times be a little emotional, it will also be intellectual after a little while. It will also be sexual. By sex now I mean that what is an investment for me for the future. The future is bound up with the possibility of the continuation of my life, amd the investment does not have to do with that what is already on Earth. Because for that I've paid already. So that what is sex has to do with a different form of creation. And I call that creation a Kesdjanean Body, because that is the investment into which I want to put my life, when the old investment, as it were, given by Mother Nature has been destroyed or is deteriorated. What amounts to my development in an intellectual sense when it is affected by Work on myself it will mean that

the intellect which is there already in an unconscious state has been changed to the possibility of functioning consciously. I would now say the same intellect, but it will start in its machinery as the different rates of vibrations are now taking place in the brain cells in a different rate of vibration, which for me, having now to do with the shifting from the DO to the higher DO is subject to the law of Two in which the rate of vibrations are doubled. As far as my emotional states are concerned, it is a matter of deepening of that what was feeling into an emotion which of course is much more up and down, much deeper and much higher. All three results will take place when one starts to Work. And that is why it is not often understood what the difficulties are that are in the way. Because all three will cause in a man a certain looseness and flexibility of his 3 centers. And this he cannot understand as yet, because he is so used to his habitual way of behavior that he is afraid a little bit of that what is added as a new kind of a function or a function in a different way and not being familiar with it, he doesn't know how to handle it. The difficulty for us as a group is exactly there. Because you are changing. And sometimes not fast enough. Because you're not serious enough. Because if you were you would be able to utilize in a very short time what can take place and you already would be, jokingly we sometimes said with Orage, you could be conscious overnight. And there is such a truth in that. That we really don't know, of course in the first place what we're up against. Because you don't know the extent of your unconsciousness. And it covers a tremendous acreage. And if you do the walking slowly it takes you time even to go around it. It is not possible as yet to be away from it, you might say to rise above it in order then to have a bird's-eye view and that kind of a panorama, if it could be described as a circle, that that circumference gradually comes closer and closer to the point.

That of course is the proper way of treating it, but that requires a great deal of intensity. And you don't as yet know that it is necessary. And at the same time there is progress, and progress with a variety of different things which become unfamiliar to you. And you discover in yourself of course in the first place things you have not known. But in the second place such a variety of questions could come up that you become confused. The solution to this kind of Work, this Work we talk about, is that you keep your feet on the ground more and more, and much more solidly, and that the emphasis is not in the direction of Work. When it once has been started, there is enough for some time. Then it must turn back to that what you are doing on Earth. That is why I talk so many times about settling your own affairs, settling your own relationships. Not to remain flippant in relationships like you always are and have been. And it has to do particularly in sexual relationships on Earth. and in emotional kinds. Intellectually you are already drowned because you don't know what to choose from whatever has been put in your intellect. Sexually you are able. But you're not serious. And what we notice of course around, it is just that kind of superficiality, that flippancy. Staying with each other for a little while and then go somewhere else, and then go somewhere else, and then this and that. I wish you understand a little bit more about that. Because that I dislike very much. Because it shows that you're not capable at all to digest Work and the results. When you still want to live in a hovel or in something that cannot even have the name of a little room or an apartment or that you don't want to have it cleaned for yourself. You're not as yet on the beginning of trying even to wish to wake up. Your ordinary business. That what is already your responsibility, to make sure that you can understand what is

meant, and to work then in accordance with that, even without any thought of Work. I said a little bit about drugs the other night, because that belongs to ordinary life to be settled first. Relationships at the Barn to be settled first. Responsibility of certain activities, to be done. Honesty in relationships with each others. Promises you make to be kept, not to be forgotten. Attempts at learning, which you follow through, and not throw it away after a couple of days because you have lost interest. Jobs that you have. Stick to it until you are sure that you have extracted from it all you can. Not just go from one place to another. When you live at a place, live there. Stay for some time. Don't go all the time to someone else and try that and the next week or two weeks later go somewhere else again. Make yourself fulfill certain things you have started with. This is what I mean by seriousness. So that you really find out what is the value before you run away from it. This is the kind of life I think we ought to have in ordinary life at the Barn, in Warwick, when we have a little community and when we claim that we want to wake up. Wake up first to the fact, how Goddamned unconscious you are. I don't say this in criticism because, I've told you, I have no interest. I only have interest in a superficial, ordinary, outside life way. Because on that, living amongst you, I become of course a little dependent. When I ask sometimes that certain things ought to be done- and, you know that story. So we don't dwell on it. That's really what I want to say. The seriousness among each other. You can call it friendship. You can call it caring. You can extract from it whatever you can do so that then in relationships with each other, you next can extend your caring for what you are doing. To find your place, to find out if you are equipped for what you are doing. If that is really what is a utiliaztion of talents, of something that belongs to you and can stay with you. Not haphazardly- anything is as good as anything else. It isn't. It may take you some time to find it. Then you consider it. You think about it. And don't make a change until you know that you really want to make that change. But not happy-go-lucky. No stick-to-it-iveness. That is of course

what I call superficiality. That isn't right. And if you have an aim, it is right. If you have an aim, I wouldn't mind if you change your jobs every day. With your aim. Because your aim is then not bound up by the job. It is bound up by your Inner Life. That's your aim. That's where you can live. And that when you live there you don't expect anything from the outside world. Because if you don't, that is, if you expect it, you are not wise. All you wish then is to live your Inner Life but you still are dependent on the outer world, either to recognize you or to be useful to them. And they don't belong to a wish for yourself to grow up within. And then, when you have wisdom, you can go outside the door and try out what you know. I go away for a week. I'll be away two weekends. Tomorrow and Sunday keep it as simple as you can. No meetings. No talks. Work and eat. No music. At lunch, no reading. No particular discussions. I've explained lunch, the way I think a lunch ought to be, when we talked about the lunches during the week. You will run on your momentum this weekend. Next weekend will be difficult. You have forgotten things. Certain things have to be renewed. I think you would have a meeting on Saturday morning at which someone can make a few remarks to remind you- but very few, very succinct. Nothing at lunch again-just eat. The next day, after lunch, I've asked Peter to play a little music of Gurdjieff, about 15 minutes or so. That's the only time you can be devotional, because the rest of the day will be just work and eat and coffee. And no discussions. And no quotations or reading from All & Everything. You see, you're overfed. And you have to consider this coming week now as a chance for digesting what you know or what you remember. And if I can make a suggestion, I would simply say that on Wednesday or Tuesday when it is customary and was customary for you to

come to a meeting, that you use that time. You don't have to travel. But I would be for one hour in a certain state, maybe as if you were at a meeting, but, let's say, in contact with Work. Either to write up what you know, or to read and think about it, to see where it might apply, so that you don't lose the whole week. Aside from the fact of course that you may have your own tasks and that you perhaps already have made up your mind that you won't forget. But I only say it because this coming week I will not remind you of it. Friday I think there will be music here, I think that Lotus and Georgie would like that. But then the Saturday and Sunday, it is your weekend. On the Monday I hope to be back. Monday evening, 2 meetings- one in New York, one here with Peter. Thursday, another meeting with Marilyn. I think there are now also a few reading groups that will keep you sufficiently occupied if you attend to them. But it is your daily life that I think you should consider. You should not consider too much of Work and Inner Life, Work on yourself, consciousness, conscience and will. Push it away a little bit. Collect yourself to see what you can do in daily life, if something actually is still there and perhaps may wish to come out, or that you can blend with your ordinary activities. And then simply consider your life. It is <u>your</u> life. The level. The depth. The wish. The intensity. The intention. <u>Your</u> Inner Life idiosyncracies. Your desire to find the right such psychological moment for your Inner Life. The times when you know it is right to thank God that you have been created.

I hope you will have a good meeting.

~~end first part~~

- (inner Life)

← PART TWO

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PART II

CAPS

Mr. Nyland: When one talks about Work, and of course emphasizes the necessity of Work, the need, the real requirement for further development, it looks then as if all your time should be spent on that. And it is just the opposite. Your time should be spent in a mixture of still the greatest part of your ordinary life. So that when you have difficulty, that you should not feel that you should not have difficulty. You will have difficulty when you overdo it, when you try too many attempts at once, that it is in your mind all the time at the expense of all the different moments that you could really, I would now say, enjoy yourself. That you feel it's such a necessity that you have to build this Inner life in a couple of years; or maybe two months, or, as I said, overnight. It won't happen. And it cannot happen. We are bound so much that everything that we at the present time represent is bound by all kind of layers which every once in a while come out only as forms of behavior. That it is so seldom even that one's deeper life is touched, and when it is touched, you don't easily express it. And here you want certain things that of course are meant for your Inner life to be able to penetrate a layer, and one layer after another, when even in your ordinary life you have not been able to express too much of that Inner life in the ordinary world. So it is already a foregone conclusion that with the best of intentions you cannot reach your Inner life, then only at certain moments and the rest of your life at the present time has to be spent in unconsciousness. The emphasis is on simplicity of an unconscious life. Because if little energy is used for that purpose, then there is a chance that you can every once in a while have a thought or that when certain things like perhaps a saying is on the wall, that you have the time to see it and that you are reminded or that when you come to the Barn that you remember that there is

a meaning to the Barn. That even in a meeting there is a reason for coming. But not a reason for trying to make attempts during the meeting to wake up. Don't try it. It is wrong. I would say you sin if you make such attempts. You misplace the value of Inner Life. It cannot exist in a surrounding that is really completely foreign to it. An unconscious state is foreign to a conscious state. They don't belong together. They are separated by a very wide stream which you have to cross. Subjectivity and objectivity don't mix. In ordinary life, Inner Life and outer life don't mix, unless you mix it. They are kept separate. But for that reason, you don't know where there is the difference. Because, theoretically, if ~~outside~~ outer life is the outside skin, just when you go a little bit below it, of course you are already in Inner Life in respect to where you come from. But you're still in outer life in reference to where you want to go. It's always that kind of a question of relativity. So that ~~already~~ even in outer life you have already a possibility of discriminating-of deep or depth and less deep, more superfical and a little less. Your whole mannerisms, everything that you manifest with your body, which comes from both your mind and your feeling. You already can experience what is the difference between something that is expressed more feelingly and something that is expressed cold. When your feeling enters, that is a little bit of your inner life, it's not really what we mean, because for inner life for us means really an essentiality, whereas an ordinary feeling is not often so essential. But there is already a difference. If I talk in a monotonous voice, and as if I'm really not interested but just if you ask me what is the direction to so-and-so, to 64th Street, ~~you~~ his son, you just go there and turn to the left and there you are." And that I can say of course. And it's perfectly understandable, and it's

quite superficial, because I have no interest in the man who asked. But if I look at him, and there is almost an imploring "Can you tell me please, where is sixty-fourth street?" then I will say "Sure I can. You know, are you familiar with this street? You know where you are? Just walk up two blocks. And then, there it is." I put in my voice something. I care a little- a little feeling. It is deeper. It is deeper compared to the other. How deep I don't know. And I don't know if I even want to make that distinction, because there's no particular reason for me to distinguish them in ordinary life. ~~become interested.~~ I become interested in the distinction between essentiality when it starts to border on some other kind of a quality which I believe is desirable. The other quality that I'm interested in and for which sake I'm interested in inner life is that in inner life there is a possibility of creating something that I cannot create in my outer life. In my outer life I'm so bound, I cannot introduce something without disturbing or forgetting or being knocked on the head by the ordinary outer life activities. But when I try to go a little deeper within myself and could become serious and essential, and there is not such distraction, then if I make an attempt to introduce something that I call freedom, that is in the sense of my subjectivity I want to have something not subjective at all, not a question of less subjective. I don't want subjectivity at all, only for a small part that it has to be non-subjective. That kind of objectivity belongs to my inner life where it has a chance actually to be created and perhaps can live a little longer. That's the sole reason one talks about inner life. Inner life gives me the chance of developing something in a surrounding which is not as hostile. It still is subjective, and it is still hostile when it comes down to it. But when I wish to feed it, I

have better chance that the kind of food I want to send to my inner life is not going to be obstructed. Outer life all the time will place obstacles in the way. That is why I cannot Work all the time. That is why I have to adjust myself. At times-- The day is a day out of another day and different, like a birthday is a day quite different for me than any other day. It's a day of course I'm happy. ~~unhappy~~ When ~~[redacted]~~ I try to see my life as it ought to be. I'm unhappy when I see what has happened in the last year. When I have hope, I live. When I don't care, I die. A birthday is a day in which I really remember that my Work exists and it is sometimes possible that during a whole day it has been there. And it stays there. Not clearly all the time but it is there. It is as if something is with me. But that is seldom. The rest of the time I remember a birthday, but I cannot live it. But when I remember, I can make an attempt, and perhaps ~~maybe~~ something of Objectivity can start to exist. But the simplicity of my Work will allow it, the simplicity of the surroundings. Just when I wash some dishes or my hands or when I just walk and get out of the door or all kind of things I've enumerated thousands of times. And you still insist of being confused. And when you are confused, you keep on remaining confused, instead of saying "Stop! I know I'm wrong." When Work creates in you a condition, let's say of emotions, of something that is going to take hold of you, stop Work. The energy engendered in you by the emotion is not the right kind of energy that at that time you could convert into a sacred energy. Stop Work. Don't think about it. There's nothing to do any more with even your wish. That's already gone off into an emotional state- unconscious, completely outside life or perhaps a little deeper, but surely not useful. But make attempt after

It is no case.

attempt when you can. Make them short when you cannot make them longer. And whenever it runs dry that you go over into thoughts **stop**. Don't think about Work. Don't explain to yourself that you cannot Work. Just forget it. Until by some wonderful circumstance, you happen to have the thought again. Then again you try it. You talk in a certain way, a certain rhythm, a certain emphasis. You want to develop a thought. You say it aloud. Maybe you speak with someone. Don't look at them. Look within, to try to find where the words come from which you are going to say. And be controlled if you can, in the formation of words, when you want to use words or the tone of your voice for really trying to wake up. You start to speak very slowly, and you try to enunciate, so that when in such formation of lips and the wind and air blown through it, it is as if then something could be present to the fact of that kind of a movement which produces the voice. It's not the voice. You're interested in the movement of lips, of your tongue, of your throat, your vocal cords. Sometimes the voice comes from your chest and vibrates. Those are manifestations of the body, and very simple. They are not linked up with a treble or a bass voice. They are linked up with a sound, but the sound as produced by your body, and that what you become aware of, that is what I could become aware of, is the changing of vibration rates as expressed in the physical behavior of your body as if something goes up and down in your chest, as if something enters in your chest, as if as if part of your solar plexus is rotating, which could be a sensation. But your lips, they, they belong to your voice. That you can do, and you can stop, and you can start. And in a conversation, you can change your rhythm and you can become more aware the slower you to speak. You

have to formulate with your mind, because your words have to make sense. So you try in your mind to have at least 2 sections function a little differently. One keeps on helping your words to be formed. The other keeps on guiding the air through your mouth. This is a kind of a separation between consciousness and unconsciousness when it has to do with mental functions. And you can duplicate these efforts time and time again. You lift something up. Part of your mind is interested in your hand making a movement because you're lifting up someth- a book, a table, a chair. There is a command in your mind that tells your fingers to get hold of something. And the fingers move, and your brain, part of it, is interested in that movement. It is an order, and it is followed up. And then you remember Work. And then there is another section of your brain which is stimulated by the wish to Work. And that little section also is interested in your hand, but it's only interested in the movement of the hand. And the movement brings to that little section in your mind the fact that there is life in your hand. And the fact that there is life in your hand brings to the attention of that little part of your brain that your hand exists. And as long as your hand keeps on moving and holding whatever it has to be done, and as long as the brain, part of it, tells the hand to keep hold of the book and don't drop it, the other section, independently, remains aware of the hand functioning as part of your body. And no more is necessary. Because what is needed is for that part of the mind to reach the end of the attempt, which is the life of your hand. It doesn't stop at the hand. It has nothing to do with the hand any more, because the hand is only moving. But I wish Life to be recognized by my brain. You see the other part, which is unconscious, recognizes the form of my body. It's interested, actually, in the hand itself. And it tells the hand what to do. Because it knows the hand can do it. But that part of my brain is not interested in my Life.

These are the distinctions that you must try to make.

Because that places the desire for Work on an entirely different kind of a scale. And then you can see how different the mind must work when it wants to function consciously and when it functions unconsciously. And that is why such difficulties exist. And when there are such difficulties, you must not attempt too often, because you will force it. You will wish to make it. And that part of the mind which wants to become conscious does not recognize that command. Such commands are only understood by the sections of the brain which are unconscious. The part of the brain that wants to awaken is stimulated by a deeper wish emotionally. It is not the forcing of the brain, or the forcing of anything that you say a wish that you must. The deeper part of your emotions will give you the wish for the creation of "I." It will actually direct energy then, but the wish has to be deep enough to overcome the difficulties of creating something unusual in a field of obstacles. It is better if you just make an attempt at certain days only 3 times. You give yourself that task, but so intense and so making conditions so right, I will almost say it, that you won't fail. When you do this every once in a while on certain days, then you are entitled to have one day where you will make all attempts any time that your thought when it is there goes over into a short attempt of some awareness somewhere. At such a time you don't think about it any more. It just happens, you take. You become alert to the thought and awake to that what you are. It's another day, that is like a day full of birthdays for yourself. You vary it. Common sense will help you. When you get stuck in one direction, start another. When you are stuck at one moment wait for another moment. Never force it. But constantly having an alertness to be open so that the thoughts will come to you, simply because you're open. The openness is a direction which then, in being open, points to something so completely different from one's ordinary life. So that even inner life

is such a little bit of an indication of what is meant by an objective world. So little there is in man that can remind him of God. There are things in a man that can make him at times God-like, but so seldom. And that what an inner emotion wants to do for a person, to give him the alertness to be open and to receive-to receive from above the energy to be Awake.

How will you Work this week? How would you remember? By not forcing you. By just being, but just let Life be expressed, quite normally, in an ordinary way as usual, openness for yourself to express it. Openness in an unconscious state. And in that openness, you can expect that the thought and the feeling will help you to remind. And then you have to- you pray to your Self that you will use what opportunity has been given.

I hope you have a good week. I'll see you on the Monday, this coming Monday, one week I hope, as I said, to be back. In the meantime, I won't forget you. Good night everybody..... You can drink to my trip. I will drink to your stay.

End tape

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